

Index to Volume CII

March 28, 1975 to December 19, 1975

Appleyard, J. A. God and (Wo)Man on Campus: Boston College Critics' Choices for Christmas	11 597	Critics' Choices from the University Presses Humma, John Hux, Samuel	148 184
Balasuriya, Tissa Theological Reflections on Vietnam	426	Critics' Choices from the University Presses Jacobsen, Josephine Jason, Philip K.	150 278 529
Berger, Carol Altekruze & Patrick F. Berger The Edelin Decision Death on Demand	76 585	Jessey, Cornelia Johnston, William E., Jr.	404 468
Bishop, Jordan Brennan, Joseph Payne Burr, Michael A.	230 330	Kaufman, Philip S. Papal Infallibility: The Remaining Agenda Keifer, Ralph A.	141 279 328
'What I think about the Roman Catholic Church': Zacheus in the Sycamore	363	Kelleher, Stephen J. Kelley, Leo Kelly, James R.	521 496 394
Carlin, Warren R. Jacques Riviere: The Heart's Reasons Revisited	490	Kiely, Robert God and (Wo)Man on Campus: Harvard University Kliwer, Warren	9 565
Carney, Joseph P. Cook, Bruce	433 105	Kramer, Steven Philip Kramer, Steven Philip & Leo Friedmann	72 135
Cooney, John Cording, Bob	212 420 548 278 403	Permanent Unemployment? Kroll, Ernest Lindbeck, George A.	360 43
Cort, John C. Five Candidates In Search of a Nomination	487	Papal Infallibility: A Protestant Response Lindeman, Jack	145 301
Cunneen, Joseph Cunningham, Lawrence S.	598 183	Inertia: A Poem London, Herbert	562 460
Curran, David Francis Della Cava, Ralph Donnelly, Dorothy H.	627 623 206	Lukacs, John McBrien, Richard P. McCarthy, Abigail	296 600 8
Donovan, Thomas A. Dougherty, Sr. Mary Ellen, S.S.N.D.	196	'The Moon Was Shining Sulkily' Our Search for Roots I: The New Ethnicity Our Search for Roots: II	134 264
Drinan, Robert F. Elshtain, Jean Bethke	102	Of Thee, Nevertheless, I Sing Dear Sister Kate Riding the Whirlwind	327 391
'What I think about the Roman Catholic Church': A Personal Memoir	526	Our Fictions and the Family A Maori Farewell McCauley, Michael F.	616 602
Evans, J. Claude God and (Wo)Man on Campus: Southern Methodist	12	Critics' Choices for Christmas McInerney, Ralph	150
Fandel, John Ferkiss, Victor	231 598	Critics' Choices from the University Presses McInnes, William C.	454
Finkenthal, Charlotte The Imminent War: Greece and Turkey	69	McKeown, Tom McWilliams, W. Carey	334 265
Ford, Maurice deG Freiberg, Peter	456 122	MacEoin, Gary Maloff, Saul	267 115
Friedmann, Leo & Steven Philip Kramer Permanent Unemployment?	357 360	Mills, Nicolaus Moffitt, Michael	335 463
Friend, Barbara Garvey, John	172 56	Murchland, Bernard God and (Wo)Man on Campus: Ohio Wesleyan	80 16
The Place of Prayer Fantastic Stories The Uses of God	314 440	Murphy, Francis X. God and (Wo)Man on Campus: Princeton University	205
Gibbons, Russell W. Graves, Elizabeth Minot	524 566	Murphy, Sr. Ellen Murray, Michael	20
Grumbach, Doris Hampden-Turner, Charles	567 600	Navone, John Neuhaus, Richard John	293
A Selected List Black Dreams: Deferred Indefinitely	233	A Theology for Artisans of a New Christendom Critics' Choices for Christmas	243 603
Haughton, Rosemary Hazo, Samuel	41	Newman, Michael Neylon, James	309 242
Critics' Choices from the University Presses Hebblethwaite, Peter	148 617	Niffis, Michael Nixon, John, Jr.	147 237
Henry, Carl F. H. 'What I think about the Roman Catholic Church': From the Juncture of the Reformation	238	Novak, Michael America and Crisis Catholic, Not Capitalist/Socialist	40 104 168
Hillman, Eugene Hoepfner, Ed.	560	A Farewell 'America and Crisis': An Exchange of Views	232 305
For the Monarch's Transparent Lives: A Poem Horowitz, Irving Louis	553	O'Gara, James Stand-Off in the Middle East	173

Ognibene, Peter J.	Hard Choices in the Defense Budget	169
Oliver, Mary	Strike: A Poem	182
Perry, Marvin	The Legacy of Arnold Toynbee	630
Pfeffer, Leo	'What I think about the Roman Catholic Church': The 'Catholic' Catholic Problem	302
The 'Catholic' Catholic Problem: An Exchange of Views		399
Pleasant, Julian R.	A Father's [Day] Reflection	331
Powers, J. F.	Pharisees: A Short Story	336
Pratt, Charles	Brass Rubbing: A Poem	103
Proffitt, Edward	Our Decor: A Poem	167
Quinn-Judge, Paul	Inside Saigon: Eye-Witness Report	429
Rubin, Larry	Snapshots: A Poem	18
St. Hilaire, George P.	Ritual of Rebellion	396
Sale, Kirkpatrick	The Fool, The Attendant, The Villain	369
Samway, Patrick	The Cowboy Challenge	535
Sasso, Laurence J. Jr.	Saint-John Perse: Poet-Diplomat	492
Spring Spray Chart Application No. 4, Phenyl-Mercury: A Poem		211
Schalk, Adolph	Papal Infallibility: Kung's Brush with Rome	138
Schall, James V.	The Dubious Existence of Europe	200
Schirmer, Daniel B.	Marcos—Sophisticated Dictator	44
Schroth, Raymond A.	New York Books	120
Shannon, Thomas A.	Journalism and Integrity	531
Sharkey, John	A Triumph of Technology	589
Sisyphus	New Phase in China	49
Corporation, Conscience & Government		6
Now Comes the Winter of . . .		37
The State of Our Disunion		68
'May Day . . . May Day'		100
The Road to Hell is Paved . . .		132
A Political Ash Wednesday		164
1976 Campaign Year		198
The Second Shoe		229

A Liberal George Wallace	260
The Possessed and the Dispossessed	292
Going Home	324
Progress and Paralysis	356
Making Oil Safe for Democracy	388
Minutes of the Meeting	423
The Middle East	452
School Busing—A Detour	486
The Shadow of '76	518
The Ship of State	582
Are We Any Different?	614
Stead, Dom Julian	The Catch: A Poem
Steinfeld, Peter	Ethics and Fetal Research
The Wisdom of the Columnist	425
Mr. Dooley & Shuttling Socialism	489
Rape Reality, Rape Fantasy	554
The Quinlan Decision	584
Swidler, Arlene	St. Elizabeth of New York
Tate, Judith	Pale Seeds Illumined: A Poem
Taylor, Mark	The Triumph of Technique
Thibodeau, Ralph	Americana at Newport
True, Michael	Locking Out the Prison Chaplain
Local Issues, Cautious Moods	389
Van Allen, Rodger	Pax Christi in Dayton
Walsh, Edward J.	Farmworkers and Their Elections
Warwick, Donald P.	Bullying Birth Control
Westfield, Nancy G.	Virgin and Child: A Poem
Wicker, Brian	Unionizing the Editors
A Racial Talk-In	262
Britain's Select Three	550
Wiesenfarth, Joseph	Critics' Choices from the University Presses
Wills, Garry	Critics' Choices from the University Presses
Wimsatt, Margaret	Critics' Choices from the University Presses
Wymard, Eleanor B.	A New Existential Voice

Book Reviews

A Coach's World: By Richard "Digger" Phelps and Larry Keith	Michael Roberts	316
A Gang of Pecksniffs: By H. L. Mencken	Raymond A. Schroth	531
A History of Judaism, Vol. I: From Abraham to Maimonides: By Daniel Jeremy Silver	David Stern	435
A History of Judaism, Vol. II: Europe and the New World: By Bernard Martin	David Stern	439
A Homemade World: The American Modernist Writers: By Hugh Kenner	Nathan A. Scott, Jr.	374
A Month of Sundays: By John Updike	Daniel Morrissey	187
A Strategy for the Future: The Systems Approach to World Order: By Ervin Laszlo	James F. McCue	348
A Theology for Artisans of a New Humanity, Vols. I-V: By Juan Luis Segundo	Richard John Neuhaus	243
A Time to Die: By Tom Wicker	David S. Toolan	215
An American Catholic Catechism: Edited by George J. Dyer, et al	Ralph A. Keifer	279
Alternative Future, The: A Vision of Christian Marxism: By Roger Garaudy	Dorothy Dohen	311
American Art of the Twentieth Century: By Sam Hunter and John Jacobus	Wayne Andrews	283
American Values: Continuity and Change: By Ralph H. Gabriel	Robert V. Remini	339
Anarchy, State and Utopia: By Robert Nozick	Michael Harrington	534
Anglican/Roman Catholic Dialogue: The Work of the Preparatory Commission: Edited by Alan C. Clark & Colin Davey	Norris Merchant	217
Atlantic Wall: By Rosalie L. Colie	Michael Heffernan	345
Auden, W. H.: Edited by Stephen Spender	Michael Newman	309
Black Autobiography: By Stephen Butterfield		

Black Fiction: By Roger Rosenblatt	Nathan A. Scott, Jr.	186
Black Majority: Negroes in Colonial South Carolina from 1670 through the Stono Rebellion: By Peter H. Wood	C. Peter Ripley	313
Breach of Faith: By Theodore H. White	Kirkpatrick Sale	369
Broun, Heywood: By Richard O'Connor	Raymond A. Schroth	531
Buckeye: By Robert Vare	Michael Roberts	316
By Bread Alone: By Lester Brown with Erik Eckholm	Michael Moffit	80
Camilo Torres: A Biography of the Priest-Guerrillero: By Walter J. Broderick	Alexander W. Wilde	413
Catholic Catechism, The: By John A. Hardon, S.J.	Ralph A. Keifer	279
Catholicism Confronts Modernity: A Protestant View: By Langdon Gilkey	Gerard S. Sloyan	443
Chile: Under Military Rule: By IDOC, North America	Joe Nicholason, Jr.	88
Church and I, The: By Frank Sheed	Avery Dulles	58
Closing Times: By Dan Davin	Philip Terzian	505
Cockpit: By Jerzy Kosinski	Ivan Sanders	373
Collected Poems, 1924-1974: By John Beecher	John Druska	87
Collected Poems, 1930-1973: By May Sarton	Elizabeth Knies	250
Common Catechism, The: Edited by Johannes Feiner & Lukas Vischer	Ralph A. Keifer	279
Crucified God, The: The Cross of Christ as the Foundation and Criticism of Christian Theology: By Juergen Moltmann	Dale Vree	536
Dear America: By Karl Hess	Robert K. Landers	438
Defeat of America, The: Presidential Power and the		

National Character: By Henry Steele Commager	438	Models of the Church: By Avery Dulles	90
Easy and Hard Ways Out: By Robert Grossback	380	Jaroslav Pelikan	
Ebony Tower, The: By John Fowles	220	My Life for My Friends: The Guerrilla Journal of Nestor Paz: Edited by Ed Garcia & John Eagleson	413
Eight Mortal Ladies Possessed: By Tennessee Williams	55	Alexander W. Wilde	
Escape of the Leopard: By John Moffit	124	New Perspectives in Moral Theology: By Charles E. Curran	26
Fair Enough: The Life of Westbrook Pegler: By Finis Farr	531	No Peaceful Way: By Gary MacEoin	88
Final Cut: By Daniel Stern	218	Joe Nicholson, Jr.	
First Casualty, The: By Phillip Knightley	538	Of Earth: By Douglas Worth	345
Fisherman's Whore, The: By David Smith	345	Ordinary Things: By Jean Valentine	250
Five Decades: A Selection (Poems 1925-1970): By Pablo Neruda	375	Our Friend, Jacques Maritain: By Julie Kernan	344
From Hope to Liberation: Towards a New Marxist-Christian Dialogue: Edited by Nicholas Pieidiscaldi & Robert G. Thobaben	536	Barbara Mutkoski	
Global Reach: By Richard J. Barnett & Ronald E. Muller	85	Oxford Book of Literary Anecdotes: Edited by James Sutherland	500
"Go Watch TV!": By Nat Rutstein	444	Palace Guard, The: By Dan Rather & Gary Paul Gates	54
Goddess and Other Women, The: By Joyce Carol Oates	55	Philosophy of God, and Theology: By Bernard Lonergan	252
Gone Away: By David H. Brooks	380	Pictures and Conversations: By Elizabeth Bowen	282
Goodman, Paul: Collected Poems: Edited by Taylor Stoehr	24	Power Broker, The: By Robert A. Caro	118
Healing: By Francis McNutt, O.P.	341	Presentation Piece: By Marilyn Hacker	345
Here at the New Yorker: By Brendan Gill	247	President is Calling, The: By Milton S. Eisenhower	54
Hesse/Mann Letters, The: Edited by Anni Carlssoon & Volker Michels	508	Priesthood of Christ and His Ministers, The: By Andre Feuillet	475
High Windows: By Philip Larkin	250	Pyramids of Sacrifice: Political Ethics and Social Change: By Peter L. Berger	378
How the Good Guys Finally Won: By Jimmy Breslin	369	Quartered: By Samuel Hazo	250
Humboldt's Gift: By Saul Bellow	502	Queen Mary and others: By Osbert Sitwell	505
Huxley, Aldous: A Biography: By Sybille Bedford	28	Ragtime: By E. L. Doctorow	631
I Would; Have Saved Them If I Could: By Leonard Michaels	538	Raissa's Journal: Presented by Jacques Maritain	344
If You Have A Lemon, Make Lemonade: By Warren Hinckle	123	Religion and Political Society: By Juergen Moltmann, et al	536
In Cuba: By Ernesto Cardenal	248	Reordering the Planet: Constructing Alternative World Futures: By Louis René Beres & Harry H. Targ	348
In the Human Interest: By Lester Brown	80	Roll, Jordan, Roll: The World the Slaves Made: By Eugene Genovese	313
Inside Cuba: By Joe Nicholson, Jr.	248	Sartre and the Sacred: By Thomas A. King	154
Irish, The: By Thomas J. O'Hanlon	343	Segmented Society, The: An Historical Preface to the Meaning of America: By Robert H. Wiebe	339
Jefferson, Nationalism, and the Enlightenment: By Henry Steele Commager	339	Robert V. Remini	
Knickerbocker Tradition, The: Washington Irving's New York: Edited by Andrew B. Myers	539	Sexual Celibate, The: By Donald Goergen	632
Last Nixon Watch, The: By John Osborne	369	Six Presidents from the Empire State: Edited by Henry J. Sievers	539
Latin American Revolution, The: By Donald C. Hodges	88	Social Amnesia: By Russell Jacoby	442
Letters of Henry Miller and Wallace Fowle (1943-1972): Phillip Corwin	377	Spain, Take This Cup from Me: By Cesar Vallejo	375
Life of Emily Dickinson, The: By Richard B. Sewell	115	Stop the Presses I Want to Get Off: Edited by Richard Pollack	531
Lonely Hunter, The: A Biography of Carson McCullers: By Virginia Spencer Carr	504	Thank You, Fog: By W. H. Auden	309
Loneragan's, Bernard, Philosophy of God: By Bernard Tyrrell	252	Theology and Christian Ethics: By James M. Gustafson	506
Looking on Darkness: By Andre Brink	410	Thieves of Fire: By Denis Donoghue	221
Lords of the Locker Room: By Martin Ralbovsky	316	Thurber: A Biography: By Burton Bernstein	247
Loss and Change: By Peter Marris	382	To Open: By Samuel Menashe	345
Love Is the Healer: By Stella Terrill Mann	341	Toward the Future: By Pierre Teilhard de Chardin	408
Man: Christian Anthropology in the Conflicts of the Present: By Juergen Moltmann	536	Transfiguration of Politics, The: By Paul Lehmann	378
Man-Fate: By William Everson	124	Trilce: By Cesar Vallejo	375
Man Without Tears: By Christopher F. Mooney	408	TV Violence and the Child: By Douglas Cater & Stephen Strickland	444
Manual Labor: By Frederick Busch	87	Twenties, The: From Notebooks and Diaries of the Period by Edmund Wilson: Edited by Leon Edel	472
Marx, Karl: His Life and Thought: By David McLellan	406	University in Society, The: Edited by Lawrence Stone	508
Meeting at Potsdam: By Charles L. Mee, Jr.	281	Unwritten Memories: By Katia Mann	124
Memoirs: By Jozsef Cardinal Mindszenty	185	Walking on Water: By Sr. Maura, S.S.N.D.	156
		Wilfred Owen: By Jon Stallworthy	539
		Worlds of Washington Irving, The: 1783-1859: Selected and Annotated by Andrew B. Myers	335
		Young Thomas Hardy: By Robert Gittings	

Index of Principal Subjects in Articles, Editorials and Letters

- Abortion, 31, 59, 76, 102, 109, 258, 350, 573
- AFL-CIO, 292
- Aliens, illegal, 194, 258, 285
- America, 264
- American Catholicism, 41, 189
- American Ecclesiastical Review*, 580
- Amin, General, 433
- Anti-Semitism, 581
- Arms race, 35
- Arms race, 35, 611
- Assassination, 265, 387
- Auden, W. H., 309, 322, 383, 542
- Bayh, Birch, 487
- Best-sellers, 105
- Bicentennial, 4, 68, 99, 264
- Birth control, overseas, 392
- Birthright, 258
- Boston, busing in, 67, 456, 486
- Brazil, 617
- Broun, Heywood, 531
- Busing, in Boston, 67, 456, 486
- Cambodia, 37
- Campaign, in 1976, 198, 323, 518
- Canada, 230
- Carberry, Cardinal, 546
- Carter, Jimmy, 487
- Catechisms, 279, 319
- Catholic All-Stars, 386
- Catholic Church,
 - and abortion, 31, 59, 76, 102, 109
 - and catechisms, 279
 - and change, 391
 - and Communism, 290
 - and divorce, 521
 - and ethnics, 232
 - and evangelicals, 238
 - and finances, 516
 - and the future, 617
 - and the Pope, 31, 226
 - and social thought, 168
 - and traditionalists, 226
 - and Vietnam, 426
 - and women, 99
 - and women priests, 206
 - as others view it, 238, 302, 363, 399, 446, 526, 542
 - in Africa, 560
 - in Chile, 267, 485
 - in Ireland, 548
 - in Italy, 293
 - in Switzerland, 226
 - in United States, 41, 189
- Catholic Worker, the, 322
- Celibacy, 632
- Censorship, 144
- Chavez, Cesar, 162
- Chile, 267, 485
- China, 49
- Christian Europe, 200
- "Christians for Socialism," 130, 485
- Church, Senator, 228, 614
- Church, Senator, 228
- CIA, the, 196, 228, 259, 265
- Claiborne, Craig, 580
- Clergy Review*, the, 550
- Columnist, wisdom of, 425
- Congress, 324, 356, 423
- Coors beer, 290
- Corruption in government, 6
- Courts and the news, 463
- Cowboy challenge, the, 555
- Critic*, The, 162
- Cyprus, 69, 323
- Day, Dorothy, 322, 354
- Death, 76, 547, 584, 585, 589
- Defense spending, 169
- De Valera, Eamon, 418, 420
- Dickinson, Emily, 115
- Dillard, Annie, 495
- Disaster films, 99
- Divorce and remarriage, 521
- Domenach, Jeane Marie, 580
- Drinan, Congressman, 226, 286
- Easter, fixed, 546
- Ecône, 226
- Edelin decision, the, 76
- Education, intl., 454
- Education, moral and religious, 5, 9, 11, 12, 14, 16, 195, 223
- Elections, in 1976, 198
- Eliot, 162
- "Enemies list," 516
- Ethnics, 5, 71, 134, 319
- Euthanasia, 76, 547
- Family, the, 520
- Family planning, 392,
- Farmworkers, 162, 325
- F.B.I., the, 21
- Father's Day reflections, 331
- Fetal research, 109
- Flannery, Harry W., 34
- Food crisis, 80, 484
- Ford, President,
 - and Cabinet, 582
 - and election, 323, 419, 517
 - and tax-cutting, 517
 - and violence, 451
 - and vote-getting ability, 546
- Fromm, Lynette, 563
- Ghost writing, 105
- Grape boycott, 162
- Greece, 69, 227, 323
- Hardy, Thomas, 335
- Harris, Fred, 487
- Hearst, Patty, 516
- Heenan, Cardinal, 580
- Hennacy, Ammon, 404
- Hoffa, James, 355
- Holy Cross Quarterly*, the, 258
- Holy Year, 290
- House of Representatives, 324, 356, 423
- Humphrey, Senator, 518
- Hunger, 80, 484
- Index of Forbidden Books, 4
- Indochina, 37, 67, 100, 112, 131, 132, 164, 165
- Infallibility, 138, 141, 145, 259
- Integration, 67, 162, 233, 262, 463
- Ireland, 418, 420, 548
- Israel, 173, 194, 366, 452
- Jagger, Mick, 212
- Jews and Catholics, 163
- Johnson, Lyndon B., 418
- Journal of Ecumenical Studies*, 34
- Journalism, and integrity, 531
- Kelly, Bernard M., 194
- Kempton, Murray, 5
- Kissinger, Henry, 452
- Küng, Hans, 138, 259
- Labor, and politics, 47
- Laity, and divorce, 521
- Latin America, 267, 485
- Liberation theology, 243, 422
- Lifeboat ethics, 394
- Liturgy, 4, 131, 328, 573
- Lovemaking, in school, 460
- McHale, Tom, 93
- Marcos, 44
- Mass, the, 328, 331, 573
- Mayaguez incident, 163, 164
- Mazzolari, Don, 183
- Meany, George, 47
- Mencken, H. L., 531
- Middle East, 94, 173, 191, 366, 452
- Mindszenty, Cardinal, 351
- Miners, the, 524
- Month*, The, 550
- Moynihan, Daniel P., 227
- New Blackfriars*, 550
- New Journalism, 497
- New York crisis, 436
- New Zealand, 616
- Nixon, Richard, 66, 194, 324, 369, 387, 396, 516
- Nobel prize, 322
- Nuclear accidents, 130
- Nyerere, 433
- Oil, 34, 94, 388
- Otteweller, Albert, 580
- Owen, Wilfred, 255
- Panama Canal, 66
- Pax Christi, 612
- Paz, Nestor, 547
- Peacemakers, the, 354
- Peace movement, 104, 305
- Pegler, Westbrook, 531
- Perse, Saint-John, 492
- Philippines, 44
- Political sabotage, 21
- Polygamy, 560
- Pope, the, 31, 226
- Portugal, 135
- Postal service, 485, 611, 634
- Presidential candidates, 260, 323, 389, 419, 487, 518
- Press, the Protestant, 98
- Quinlan, Karen, 547, 584, 585, 589
- Racism, 67, 162, 233, 262, 463
- Rape, 554
- Reagan, Ronald, 419
- Reason, limits of, 394
- Recession, 66, 72, 227, 360, 517
- Religion and the campus, 9, 11, 12, 14, 16
- Religious Studies Review*, 484
- Reporting on Indochina, 112, 180
- Republican party, 198, 323, 419, 517
- Research, fetal, 109
- Rhode Island prison, 166, 291
- Riviere, Jacques, 490
- Rockefeller, Nelson, 546
- Rome, 357
- Russell, Bertrand, 580
- Saigon, inside, 429, 581
- Saint-John Perse, 492, 634
- School busing, 67, 456, 486
- Segregation, the new, 463
- Segundo, Juan L., 243
- Seminarians, in France, 66
- Senate, the, 356, 423
- Seton, Mother Elizabeth 295, 517
- Sexist language, 130
- Shannon, James P., 194
- Shriver, Sargent, 487
- Shuttling socialism, 489
- Snowcraft, Gen. Brent, 66
- Solzhenitsyn, 292, 296, 450
- Southern rim, the 555
- Spain, 34
- Stagnation, 72
- Swiss Catholics, 226
- Taxing educational gifts, 468
- Teamsters, the, 355
- Technology, triumph of, 589
- Teilhard de Chardin, Pierre, 162
- Television, 40
- Textbooks, 8
- Third World, 227
- Toynbee, Arnold, 630
- Triumph*, 580
- Turkey, 69, 227, 323
- Udall, Maurice, 488
- Unemployment, 360
- Union for journalists, 38
- United Farm Workers, 162
- United Mine Workers, 524
- United Nations, 227, 581, 628
- United Nations, and Vatican, 162, 291
- Uruguay, 226, 551
- U.S.S.R., 292, 296

Vatican, and racism, 162
 Vietnam, 34, 37, 67, 100, 131, 132, 415, 426
 Vietnamese orphans, 98, 180, 305, 351, 418
 Villard houses, 354, 447, 546
 Violence, 451
 Wakefield, Gordon, 580
 Watergate, 66, 194, 324, 369, 387, 396
 Waugh, Auberon, 4, 131
 Wolfe, Tom, 497
 Women in the Church, 99, 327
 Women priests, 206, 323
 Women's liberation, 291, 327
 World hunger, 80, 484
 Zionism, 581, 628

The Screen, By Colin L. Westerbeck, Jr.

A Brief Vacation	19
At Long Last Love	79
Conduct Unbecoming	564, 590
The Day of the Locust	278
Distant Thunder	626
Dog Day Afternoon	499
Earthquake	52
Exhibition	530
The Godfather, Part II	146
Jaws	210
Love and Death	242
Monty Python and the Holy Grail ..	182
Nashville	368
The Passenger	113
Rollerball	277
Royal Flash	590
Smile	530
Swept Away	470
The Three Days of the Condor	499
The Towering Inferno	52

The Stage

A.D. (After Dallas): By Gerald Weales	595
The Ascent of Mount Fuji: By Gerald Weales	276
Equus: By Gerald Weales	78
Let My People Come: By Robert Kress	528

The Press, by Thomas Powers

Reporting on Non-Reporting	21
Unmasking the CIA	50
Reporting on Indochina	112
Writing Saigon's Obit	180
The Problem with Facts	366
Squeeze on New York	436
Cry Wolfe	497
Stop the Presses	563
The Zionism Resolution	628

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Abigail McCarthy (Cont.)

Symbolism was not enough for a hard core of the marchers, who despite a ceremonious welcome in Wellington from leaders of both major parties, decided to camp on the steps of Parliament until action on the protest was taken. These militants seemed

to divide the marchers—an angry Mrs. Cooper called them a “disgrace to their race”—but they had support. To the practiced eye the process of radicalization was apparent and familiar. The issue had been dramatized; consciousness had been raised. “Yesterday I was just another mechanic, today I am a Maori,” said one Auckland man; a break with the past, in dissenting from the leadership of the elders, had been achieved. “A whole new protest style has blown up on the New Zealand scene,” wrote a parliamentary reporter. “Links with recent ‘hold-outs’ on American Indian reservations are apparent, and support has already been received from aboriginal groups in Australia.” David Ruru, the leader of the tent encampment, was reported to have lived for the past two years on an American Indian reservation and to have learned from the experience that “loss of land was loss of pride and dignity.”

Still, young Maori intellectuals who sympathized with the aims of the radicals were disturbed by the un-Maori use of black berets and the adoption of terms like “honky” and “Uncle Tom.” But it is not clear who originated the extremist rhetoric. James K. Baxter, New Zealand poet who ended his life trying to live as a brother among the poor Maori, interrupts lyrics to write about his friend Tom who was picked up “for the double crime of being out of work and being Maori.” A sergeant kicked the chair out from under him, called him “an illiterate black—” and said, “There should be a law to exterminate people like you.” We heard of an ill-conceived police task force deployed especially, it seemed to Maoris and Pacific Islanders, against them. The land issue is complicated by history, custom, treaty and law, but grievances, past and present, seem very real: according to *Press* writer Paul Hansley, Maori land has dwindled from 66,000,000 acres when the Europeans arrived to 2,500,000 today. “Despite the assertions of politicians for over 100 years, we are not one people and a young Maori feels completely out

of place in a European environment,” writes the Polynesian Advisory Committee.

Yet a foreign observer gets a very strong sense that New Zealanders, pakeha and Maori, are much farther along the way to one people than they know themselves. True, they are at a crucial point in their interracial development, but they are a peaceable and civilized people. “It is just that the Maori rather dropped out of sight for decades,” said a well-intentioned pakeha apologetically. The government and the opposition seem sincere about justice and reparation. Maoris now hold high government positions, are being felt in the arts, explained by their own sociologists and anthropologists, encouraged to recover their traditions and customs. Maori candidates are standing for parliament in both major parties. And the Maori way seems to have affected the national culture: Maoris make no decision until there is complete agreement and New Zealanders as a whole are uncomfortable with slim majorities. They prefer as much as 85 percent before taking action, insists one legislator. Inter-marriage is common once again, and most old New Zealand families have Maori relatives. But whether the change is to come by Maori adjusting to the pakeha culture, as one Maori candidate insists, or whether by the natural amalgamation of the two peoples, as a pakeha intellectual believes, change is on its way and irreversible. “Retaining what is left of the land is probably crucial to in the survival of Maoritanga, but if Maoris as individuals are to achieve personal identity the problems of adjusting to city life will have to be grappled with,” writes another pakeha. Something warm and beautiful in the old Maori life is inevitably passing; one understands the sad cry of the prescient writer—“Haere ra, my father, farewell.”

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